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DIOCESE OF TENNESSEE.
TWENTY-FIFTH
ANNUAL CONVENTION
MDCCCLIII.



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JOURNAL

OF THE

PROCEEDINGS

OF THE

TWENTY-FIFTH ANNUAL CONVENTION,

OF THE

CLERGY AND LAITY

OF THE

Protestant Episcopal Church,

IN THE

DIOCESE OF TENNESSEE,

HELD IN ST. JAMES' CHURCH, BOLIVAR,

On the 18th, 19th, 20th & 21st of May,

A. D., MDCCCLIII.



NASHVILLE:

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1853.

LIST OF THE CLERGY—1853.

The Rt. Rev. JAMES HERVEY OTEY, D D., BISHOP OF THE DIOCESE.
Memphis,

The Rev. WILLIAM FAGG,

Rector of Immanuel Church, La Grange.

“ W. P. GANAGAN,

“ *St. James’* “ *Greenville.*

“ JOHN L. GAY,

Missionary at Tellico-mouth and Loudon.

“ WILLIAM H. GOOD,

Rector of St. Peter’s Church. Columbia.

“ B. HALSTED,

Missionary at Athens.

“ THOMAS W. HUMES,

Rector of St. John’s Church, Knoxville.

“ LOUIS JANSEN,

“ *St. James* “ *Bolivar.*

“ J. W. McCULLOUGH, D. D.

“ *St. Luke’s* “ *Jackson.*

“ DAVID C. PAGE, D. D.

“ *Calvary* “ *Memphis.*

“ DAVID PISE,

Missionary at Sycamore Mills, Davidson County.

“ JAMES W. ROGERS,

Rector of Zion Church and Missionary at Brownsville.

“ JOHN SANDELS,

Missionary at Chattanooga.

“ WILLIAM M. STEEL,

Rector of Trinity Church, Tipton County, and Missionary at Somerville.

* “ WILLIAM C. STOUT,

Residing at Memphis.

“ CHARLES TOMES,

Rector of Christ Church, Nashville.

“ J. A. WHEELOCK,

Rector of St. Matthews Church, Covington and Ravenscroft Chapel.

“ CHARLES F. COLLINS, (*Deacon*),

Minister of St. Mark’s Church, Williamsport.

Admitted to the Priesthood on the Sunday following the Convention.

* “ FRANKLIN G. SMITH, *Suspended,*

Columbia.

* “ W. H. C. YEAGER,

Place of abode unknown.

* *Not entitled to seats in Convention.*

LIST OF PARISHES.

Christ Church, Nashville,
St. Paul’s “ Franklin,
Immanuel “ La Grange,
St. Paul’s “ Randolph,
Calvary “ Memphis,
St. Mark’s “ Williamsport,
St. John’s “ Knoxville,
St. Peter’s “ Columbia,

Trinity Church, Clarksville,
St. Luke’s “ Jackson,
Zion “ Brownsville,
St. James’ “ Bolivar,
St. John’s “ Maury County,
Trinity “ Tipton County,
St. James “ Greenville,
Church of the Holy Trinity, Nashville.

JOURNAL.

ST. JAMES' CHURCH, BOLIVAR, }
Wednesday, May 18th, A. D. 1853. }

The Twenty-Fifth Annual Convention of the Protestant Episcopal Church, in the Diocese of Tennessee, assembled in St. James' Church, Bolivar, on Wednesday, the eighteenth day of May, A.D. 1853, being the place and time appointed by the last Convention.

After Morning Prayer and the Administration of the Holy Communion, the Rt. Rev. James Hervey Otey, D.D. the Bishop of the Diocese, and *ex officio* President of the Convention, caused to be read a list of Clergymen, belonging to the Diocese, and entitled to seats; of whom there were present:—

The Rev. William H. Good, *Rector of St. Peter's Columbia,*
“ Louis Jansen. “ *St. James', Bolivar,*
“ J. W. McCullough, D.D. *St. Luke's, Jackson,*
“ David C. Page, D.D. “ *Calvary, Memphis,*
“ David Pise, *Missionary at Sycamore Mills, Davidson County,*
“ Charles Tomes, *Rector of Christ Church, Nashville.*
“ Charles F. Collins, (*Deacon*) *Minister of St. Mark's, Williamsport.*

The certificates of Lay Delegates were presented, and referred to the Rev. Dr. McCullough and the Rev. Mr. Good, who reported the following as duly appointed, viz:

Christ Church, Nashville, Francis B. Fogg,
Thomas Maney,
James B. Craighead.

<i>Church of the Holy Trinity, Nashville,</i>	J. L. Riee, Henry Mancy, G. G. Brandon.
<i>St. Peter's Church, Columbia,</i>	William H. Hardin, Dr. William J. Polk.
<i>Calvary Church, Memphis,</i>	A. O. Harris, William Armour, John F. Jett.
<i>St. James' Church, Bolivar,</i>	Pitser Miller, J. H. Bills, D. J. Wells.

The list being called, the following answered to their names, and took their seats.

William H. Hardin,	Pitser Miller,
A. O. Harris,	J. H. Bills,
William Armour,	D. J. Wells,
John F. Jett.	

The Convention then balloted for Secretary, and the Rev. D. Pise was duly elected.

The President then declared the Convention duly organized.

Mr. A. O. Harris was elected Treasurer of the Diocese, the vote by ballot being dispensed with.

On motion, the Rules of order of the last Convention were adopted for the government of this. *See Appendix A.*

On motion, *Resolved*, That Clergymen of the Diocese not entitled to seats in the Convention, Clergymen present from other Dioceses, Clergymen present belonging to the Church of England, and Candidates for Holy Orders, be invited to take seats in this Convention.

The Convention then adjourned to meet at 9 o'clock to-morrow morning.

THURSDAY, May 19th, 9 o'clock, A. M.

The Convention assembled in St. James' Church, the Bishop in the chair. The roll was called, and the minutes of yesterday's proceedings were read and approved.

Rev. Mr. Rogers appeared and took his seat.

Messrs. James Caruthers, James L. Talbott, William H. Stephens, of St. Luke's Church, Jackson; Dr. Samuel Oldham, Sheppard M. Ashe, of Zion's Church, Brownsville; Joseph A. Green, G. L. Taylor, J. I. Sherrod, of Trinity Church, Tipton County, were added to the list of Delegates, all of whom were present except Messrs. Ashe, Green and Taylor.

On motion, the Rev. J. W. Rogers and Mr. W. H. Hardin were appointed a Committee on Unfinished Business.

On motion, the Rev. Dr. Page, the Rev. David Pise, and Dr. Samuel Oldham were appointed a Committee on the State of the Church.

The Report of the Standing Committee was then read, and ordered to be appended to the Journal. *Appendix B.*

On motion, it was resolved to proceed to the election of Missionary and Education Committee; whereupon were elected

Rev. Dr. Page,	Mr. A. O. Harris,
Rev. Mr. Stout,	Mr. John F. Jett.

On motion, the following gentlemen were appointed a Committee on Assessments:

Rev. Mr. Pise,	Mr. Armour,
" Mr. Tomes,	" Hardin,
" Mr. Collins,	Dr. Oldham,
	Mr. Talbot,
	" Bills,
	" Sherrod.

On motion, *Resolved*, That the election of the Standing Committee and Delegates to the General Convention, be made the order of the day for to-morrow morning.

On motion, *Resolved*, That the Convention take a recess till 4 o'clock this afternoon, to attend to the reading of the Bishop's Address.

THURSDAY, 4 o'clock, P. M.

The Convention re-assembled.

The roll was called and the Rev. Messrs. Fagg and Wheelock appeared and took their seats.

The Bishop then read his Annual Address.

ADDRESS.

BRETHREN OF THE CLERGY AND LAITY:—

We meet under circumstances well calculated, when duly considered, to inspire most serious and anxious reflections. In the midst of almost unexampled temporal prosperity, which blesses our country, there are alarming evidences all around us, of indifference to the interests of religion, of disregard to its sacred obligations, of engrossing devotion to the world, and of sinful conformity to its wicked practices, and that even among ourselves engaged by solemn profession to walk in righteousness and true holiness all the days of our life.

In the prevalent ungodliness and irreligion of our times God has not left himself without witness, warning nations and individuals, that He is “judge over all the earth.” The arrows of death have struck with alarming frequency in high places, during the past year. Stars of the first magnitude have disappeared from our political hemisphere, and their light been quenched forever! In the Church, also, the destroyer has been busy, and some of those whom we have been accustomed to regard as our wisest and safest counsellors have been summoned by the Lord of the vineyard, to give account of their stewardships. Bishops Gadsden, of South Carolina, Henshaw, of Rhode Island, and Chase, of Illinois, have followed each other in mournful and rapid succession, leaving behind them the memory of good examples in that faith and fear for the which “we bless God’s holy name.” In no preceding year of the history of our Church in this country have so many of our Bishops in so short a time been removed by death. With their names are associated animating recollections of humble piety, exalted talents, apostolic zeal and fruitful labors. We can think and speak of them with the feelings which reverence for worth, and gratitude for noble service may justly inspire. We sorrow for them, but it is a sorrow in which no bitterness mingles, but into which blessed hope sheds precious drops of comfort and

consolation. Let us be warned by such events to be ready also, to keep our lamps trimmed, and our lights burning, and ourselves "like unto men that wait for the coming of their Lord!"

But another of our Bishops has fallen, and in a different way, if we may credit the reports of our Church journals. He has put off his armour, but not at the command of the Captain of the Lord's hosts. He has laid down his mitre and crozier, not, indeed, as our brethren, at the summons of the King of kings, but at the call and at the feet of him who arrogating this title, "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." Over such an one we mourn in the bitterness of a sorrow almost without hope, and in sadness of heart exclaim, "alas! my Brother!" Entangled in the perplexities of questions too deep and complicated for a mind weakened by disease, harrassed by doubts, which it seems he had not the manly candour and honesty to propose, for their removal, to his brethren of the same order and degree with himself, and of whom it is no derogation from him, to say that they were his superiors in wisdom and learning, tortured by misgivings the natural offspring of studies directed by a faith already undermined, he abandoned his diocese; the next thing we hear of him, is, that he has become a victim to the delusions of Anti-Christ, and then openly abjuring the faith which he once preached, has gained the unenviable notoriety of being proclaimed to the world as the first of his order in the Protestant Episcopal Church in the United States who had made a formal submission to the Roman Pontiff, by placing in his hands what he is reported to have denominated the emblems of "an usurped power!" If spiritual pride bordering on insanity, do not appear in such an act and declaration, it will be difficult to find its exhibition in our world. Others of less note are reported to have travelled in the same road of degradation, folly and sin, and bound body, soul, and spirit in abject submission to the dictation of Romish supremacy. So far as such conduct is the result of mental imbecility, as there is reason for believing to be the case in some instances, we cannot but pity the men who are thus unhappily misled. So far as their proceedings have been marked, as has been charged, by deception deliberately practised upon the Church, of which they were ministers, it merits the reprobation of

all honest and honorable men. The studious concealment of their designs is too contemptible for description. The consummation of their treachery as perilling their own souls we deeply deplore, and we pray God to recover them from the snare in which they have been taken, and raise them from the pit into which their blindness, ignorance and presumption have plunged them.

But the aspect under which we are particularly called to view this subject is the occasion which it furnishes to many around to doubt the soundness of our communion. Men speak aloud their suspicions real or feigned, that our church is in spirit fast assimilating to Rome and will speedily become one with her in corrupting "the faith once delivered to the saints." It is thus that the events to which we have referred, have brought "a day of rebuke and reproach to us," and it becomes us therefore 'in our respective stations, while watching over the interests of that portion of the Church of God entrusted to our care, to "take heed to our ways," to "hold fast the profession of our faith without wavering, to guard against the devices of Satan and the "cunning craftiness of those who lie in wait to deceive," to "cleanse ourselves from all filthiness of flesh and spirit" and thus prove the soundness of our faith and the excellency of our Church, by the purity of our lives and the daily practice of every thing that is "lovely and of good report."

It is pertinent to remark here, that those who are specially apprehensive of our ministers and members apostatizing to Rome, might properly ask themselves the question, how far they have reason to apprehend the breaking up of their own ecclesiastical organizations? How many of their respective communions within the last few years have united with us? Is the number such that there is reason to think that they are likely to become merged in the Episcopal Church? If not, why should the defection of one of our Bishops, and some dozen and a half of our ministers at most to the Church of Rome in the last fifty or sixty years, be taken as evidence that our Church is becoming Romanized? It may be mentioned further that nearly all of those who have apostatized from us, belonged originally to some other communion—"They went out from us but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of

us." It can be no marvel to any intelligent man who has studied human nature and ecclesiastical history, that the perversions which we lament and reprobate should happen. Nor ought such things to surprise us when we consider the consolidated and tremendous power of Rome growing out of her enormous wealth, her vast machinery worked by countless hands controlled by the energies of a central power, her compact and politic system of operations—the consummate and well digested work of human experience and human sagacity—her agents animated by a zeal that fears no difficulties, impelled by a courage that quails before no danger, directed by a spirit that scruples not at the use of any means to effect its objects, and urged onward by an ambition that claims the empire of the world as its rightful Heaven-conceded and destined dominion. Her emissaries go forth into all lands practiced in all the arts of successful deception, equipped with instruments of accommodation to the prejudices, the passions, the intellectual endowments of men in all states and conditions of life, furnished with arguments to work upon the fears or the hopes of all, with weapons to assail them upon the ground of temporal advantage or press them with denunciations of future and eternal ruin; they work with an industry that never tires, they watch with a vigilance that never sleeps, they plead with an earnestness that takes no denial, they persuade with an eloquence that captivates the understanding, they threaten with curses that overwhelm with terror and compel submission as a refuge from despair. What wonder then that Rome makes converts? And who can feel astonishment, however deeply he may deprecate the consequences, should vast accessions yet be made to her ranks? The ancient Church was early troubled with heresies, and in time became gradually and almost imperceptibly infected with these same errors now sought to be established in this country, until her original features were almost if not entirely effaced by the hideous and monstrous deformities of Popery. There will always be reason to dread that system (popery) so long as men are found with depraved natures, and while its enticements are employed to seduce them and make them drunk with its abominations. And although, I do not think that our communion is infected to any great extent with the pernicious errors of this system, and certainly I rejoice that I have discovered no signs of it among the members of our communion in

this diocese, it is nevertheless our bounden duty to watch against its deceits and to warn all within the sphere of our influence, "lest by any means as the serpent beguiled Eve through his subtilty, the minds of any with whom we have to do, "should be corrupted from the simplicity that is in Christ." Let us "hold fast to the form of sound words," which the Church has furnished to our use, to profess our faith, to express the devout feelings and affections of our hearts, and give utterance to our emotions of praise. So shall we be preserved from evil communications corrupting to good Christian manners, kept in the paths of spiritual peace and "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ!"

The report made to the last diocesan Convention which met at Nashville in the first week of May 1852, contained an account of my official acts and of the condition of the Diocese for the year preceding. The following notices from my private journal will furnish you with information upon the same subjects since that time.

On the 7th May, in the afternoon, the clergy in attendance at the Convention, and a very large number of persons formed a procession and moved to the spot which had been selected for the site of a new Church in Nashville, to be styled the Church of the Holy Trinity. The corner stone was laid with the usual ceremonies and the religious services customary on such occasions, after which an appropriate address was delivered by the Rev. Mr. Tomes. The Church is said to be a model of ecclesiastical architecture and is expected to be ready, for consecration during the present year.

May 8th. 1852. In Christ Church Nashville after prayers by the Rector and a sermon by the Rev. Dr. Page, I confirmed *eight* persons.

May 9th. In the same church after prayers by Rev. Dr. Page and a sermon by Rev. Thos W. Humes, Mr. Chas. F. Collins was presented by the Rev. Dr. Cressey for Deacon's orders, and upon satisfactory examination and trial before the congregation he was ordained by me to the diaconate. On the same occasion the Holy Communion was administered, and a collection of ninety-one dollars (\$91) made in aid of Diocesan missions.

May 22. I left home to make a visitation of the Churches and

Missionary stations in East Tennessee, and stopping at Pulaski, passed Sunday in that town.

May 23. In the morning I read prayers and preached to a large congregation, in a House of Worship kindly offered to our use, and performed the like services in the afternoon. This town has an intelligent population, situated in one of the most fertile counties in the State, connected with the seat of government by a fine turnpike road, and abounding with all the means for establishing Churches and seminaries of education, and with all the elements necessary for reaching the most improved and elevated condition of human society. Our Church, as an agent in this work, is contributing nothing to it, simply for the want of a minister. There are some families in the place who understand, and are attached to her doctrine and worship—some few members of her communion who lament their deprivation of her privileges and, who would gladly contribute all in their power to cheer the spirit and strengthen the hands of an humble and faithful clergyman that would east in his lot among them and labor diligently for the good of souls. Such assurances at least have been given to me, and I make no doubt that a pious and industrious minister of the Church would find them realized. It is highly expedient, however, in beginning our work at a station where the Church is little known, and her members and friends few in numbers, that the calls made upon the public for the support of the ministry be as moderate as necessity will allow. It would be better, if ministerial support in the first instance should be derived entirely from Missionary funds. Where this can not be done, as it seldom can be, a resort should be had to that employment most compatible with clerical duties and engagements, namely: the education of the young. I have no hesitation in expressing the opinion that an intelligent minister of religion, with some skill and experience in teaching, could, in such a place as Pulaski, establish a school that, in the course of a few years, would yield him an ample maintenance. In our present condition as a Church, this course presents the only possible plan for extending her influence and of forming congregations in many of the most flourishing towns in the State.

Leaving Pulaski on Tuesday the 25th, by way of Huntsville, I arrived at Chattanooga on the evening of the 28th, and was kindly received and entertained by Dr. Bell. The following day I was

unable to go out and make arrangements for worship on the ensuing Lord's day. The Rev. Mr. Halsted, however, arrived in the course of the day, and the next morning, Sunday the 30th, we met a small congregation, assembled in an "upper room." Prayers were read, morning and afternoon, by Rev. Mr. H. I preached.

Monday, May 31. I was too sick to go from my lodgings, and the Rev. Mr. Halsted having left by steamer for Knoxville, we had no service.

Tuesday, June 1. Having recovered partially from the attack with which I was suffering on yesterday, I met a small congregation at night, in the building known as the Free Church, and after prayers entered into an explanation of our views in regard to the doctrine and worship of the Church. I was listened to with marked attention, and I trust not without interest and profit to those who heard.

Wednesday, 2. The greater part of this day was employed in the examination of various sites in and about the city lately laid off into lots, with a view to select one suitable for the erection of a Church. Col. Jas. A. Whitesides with great liberality, made us a donation of a piece of ground very eligible, and amply sufficient in area for the building of a house of worship and a parsonage. And now this desirable object being secured, it remains to be seen whether the members and friends of the Church in and out of Chattanooga will provide the necessary funds to erect a building corresponding in size and beauty with the generosity of the donation for a site. The Rev. John Sandels, about the 1st of last January accepted the appointment of Missionary to Chattanooga, and since that time has been engaged there in the prosecution of his labors. He writes that he has many difficulties to encounter, but that he is not discouraged. At night I read prayers and preached in the Methodist Church. The Congregation was small. I remained at Chattanooga the next day, in the hope of getting a passage to Knoxville by boat, but none leaving for that point I was constrained to take the route by Dalton in Ga., thence to Loudon on the Tennessee River by the rail cars, and thence to Knoxville by stage.

Saturday, 5th. Reached Knoxville to-day, and at night read prayers in St. John's Church, and the Rev. Mr. Halsted preached.

Sunday, 6th. After prayers in the morning by Mr. Halsted,

assisted by Rev. Mr. Humes, I preached and administered the Holy Communion. In the afternoon of the same day the Rev. Mr. Humes read prayers, after which I preached and then confirmed *seven* persons.

Tuesday, 8th. In company with Dr. Alex. Williams and family, I left Knoxville this morning, and arrived at Greenville the next day at night. The minister in charge of this parish was absent on necessary business in Georgia.

Thursday, 10. The Rev. Mr. Halsted came to-day, and at night read prayers in St. James' church, when I preached.

Friday, 11. Read prayers, and Mr. H. preached.

Saturday, 12. In the morning read prayers and addressed a large congregation, explaining the rite of confirmation. At night again read prayers, baptized two adults and preached.

Sunday, 13. The Rev. Mr. Gahagan having reached home last night, read prayers this morning and preached to a large and attentive congregation. At night a still larger congregation filled the church. Rev. Mr. G. read prayers, I preached, confirmed *ten* persons, and delivered an address.

Monday, 14. At the urgent request of many of our friends, I was induced to continue our services this and the following day, while waiting at Greenville for letters; the Rev. Mr. G. reading prayers and I preaching each evening. The recollection of this visit, and the services performed during its continuance, is invested in my mind with a melancholy interest, from the fact that a member of the church then present, and whose cup of enjoyment in the delights of the sanctuary then seemed to be full, has since that time been numbered with the dead. I refer to Dr. Alex. Williams, to whose active zeal and liberality the church in Greenville was largely indebted for its first establishment, and in whom its ministry found always a generous friend, and its poor a liberal reliever of their wants. The widow, the fatherless and the friendless ever found with him a listening ear for the story of their sorrow—a ready hand to minister to their necessities and alleviate their sufferings. To his bereaved family his loss would seem to be irreparable were it not for the consolation which the God of all comfort can give in binding up the broken heart and speaking peace to a wounded spirit. In his removal, which took place only a few weeks after my visit to Greenville, the community in

which he lived has lost one of its most valued and intelligent citizens—the church of which he was a member, one of its most devoted and enlightened friends. May He, whose spirit rules in the churches, supply, by the abundance of his grace, the loss which, his wisdom has caused in the social circle and in the domestic sanctuary! Having left Greenville on the 18th by stage for Knoxville, we had travelled not more than five miles before one of the main braces of the coach gave way, and our carriage had to be supported the remainder of the journey on a green sapling taken from the woods. We arrived at Knoxville, after a wearisome ride of twenty-six hours, about dark, on Saturday, 19th.

Sunday, 20th. Morning prayer was said by Rev. Mr. Gay, assisted by Rev. Mr. Humes, and I preached.

From this place I addressed to the clergy of the diocese a form of Thanksgiving to be used on the anniversary of our National Independence. As that day occurred this year on Sunday, I thought it a suitable occasion to recommend a collection in aid of the friends of the American Colonization Society. The pastoral letter and form set forth are herewith appended.*

Thursday, 24. In company with the Rev. Mr. Humes I left Knoxville this morning, and after travelling all day in a heavy rain, we arrived by night at the residence of Mrs. Margaret Humes, at the mouth of Tellico, and one of the Missionary Stations of the Rev. Jno. L. Gay.

Sunday, 27th. In a house fitted up temporarily for worship, about a mile from Mrs. H's. residence, the Rev. Mr. Gay read prayers and baptized an infant, after which I preached. The site selected for the building of a church in this neighbourhood, and for the erection of which ample means have been provided by the wills of the late Mr. Andrew Humes and his father-in-law, the late Mr. John Magee, is as beautiful as can well be imagined. It is very near the spot where, in former days, the United States kept a garrison—in sight of Old Fort Loudon of ante-revolutionary memory, commanding an extensive view up and down the river, as it flows round the base of the hill, on the summit of which the church is to be erected, and overlooks a lovely and fertile agricultural district which borders its banks. The church edifice has

See Appendix F. to the Journal.

been put under contract and is expected to be ready for consecration during the ensuing summer.

Tuesday 29th. Set off this morning with Rev. Mr. Gay for his other Missionary Station, the new town of Loudon, situated at the point where the Rail Road from Dalton to Knoxville crosses the Tennessee river. We arrived in time for worship which was celebrated by prayers by Rev. Mr. G., in a large room in the Rail Road Hotel, where I preached to a large congregation.

Wednesday, 30th. Proceeded to Philadelphia, a small village seven miles distant, and at night, after prayers in a school house, I preached. Going on to Athens the next day we had prayers and preaching on this and the following day, the Rev. Messrs. Gay and Halsted taking part in the services.

Saturday, July 3d. In compliance with an invitation from the citizens of Athens, of McMinn county, assembled upon receiving intelligence on yesterday of the death of the Hon. Henry Clay, to deliver a funeral address on the occasion, I proceeded to discharge that duty. A very large congregation assembled in the Methodist church at 3 o'clock P. M., to testify their respect for the memory of one of the greatest patriots and statesmen of the age; after prayers by the Rev. Mr. Gay, I preached to a deeply affected audience.

Sunday, 4th. Morning prayer was said by Rev. Messrs. Gay and Halsted, in the Presbyterian church, and after sermon by myself, a collection was made in aid of the funds of the American Colonization Society. In the afternoon prayers were offered by the same brethren, and after the baptism of two children, I again preached.

Having made mention of the American Colonization Society, whose objects I have from time to time commended to the notice of gentlemen belonging to our church, I take this occasion to remark, that a few weeks since, I received a letter from the Rt. Rev. Bishop Payne, who is charged with the care of our missions on the western coast of Africa, in which he requested me to bring the subject to the notice of my diocese. The letter is dated at sea, May 21, 1852; and as the most direct way to gain attention to an enterprise which enlists the interests and sympathies of large numbers in our communion, and has a most important bearing on the future prospects of Africa, in the efforts making for the enlight-

enment and civilization of her benighted and barbarous population, I beg leave to read the Bishop's letter and ask that it may be appended to the Journal.*

Monday, 5. This being the day appointed for laying the cornerstone of a church at Loudon, we proceeded thither by the railroad train in the morning, and found that an immense crowd had gathered in from all the surrounding country to witness the ceremonies. A procession was formed of the citizens, Masonic Fraternity and Clergy present, and proceeded to the site selected for the building. Here, after prayers and the laying of the cornerstone in the customary manner, and the invocation of God's blessing upon the work, addresses were made by the Rev. Messrs. Humes and Gay. This enterprise has been begun with great zeal and I learn prosecuted with commendable earnestness and vigor; so that I am not without good hope that the edifice may be in readiness for consecration the coming summer. If it be so, it will furnish a striking example for the encouragement of others, to show what the energy and determination of one clergyman can accomplish, supported by faith and hope in the midst of manifold difficulties. Having returned to Chattanooga on the 6th, I went with Col. Whitesides, at whose house I had been kindly received and entertained, to the Chattanooga or Lookout Mountain. I was surprised to find the summit spreading out and forming an extensive plateau, and affording, with a cheering prospect over the surrounding country to a great distance, an admirable situation for summer residences. Its elevated position, some two thousand feet above the level of the valley of the Tennessee, secures to it a salubrious and refreshing atmosphere, while the resort to it of many families from the South during the hot weather, offers many inducements for the establishment of schools for education. The mountain abounds with building-stone of the best quality, and an ample supply of pure water. At the close of the day which I spent there, a respectable congregation gathered together at the Hotel, and after prayers I preached.

Sunday, 6th. At Chattanooga, I read prayers and preached, morning and afternoon, in a vacant store-room, which had been hastily arranged for worship, and was filled with an attentive congregation.

* See Appendix G. to Journal of Convention.

Feeling it very necessary to re-organize the Columbia Female Institute by the selection of suitable instructors for the same, and a reliable head to control the whole, I determined to proceed to North Carolina to secure, if possible, the services of Mr. Wm. Hardin and family, whom I knew to be well qualified by education, practical experience and manners for so important and responsible a station. This object took me to Fayetteville, N. C., where, on Sunday the 18th June, I preached twice after prayers by the Rector of the parish, and at his request, confirmed *two* persons. I was fortunate enough while there, to secure for the Fem. Institute the valuable services of Mr. Hardin and his accomplished lady, and through them other well qualified and experienced teachers, and since the first of last Oct. the Institute has been gradually recovering from the effects of the almost ruinous disasters of last year, and regaining public confidence. I can bespeak for it the patronage of all those desirous of securing for their daughters and wards the advantages of a thorough moral and intellectual training, in the very sincere and honest conviction that the worthy gentleman now at its head is entitled to the unreserved confidence and liberal support of parents and guardians. I may add that it is the only chartered school in the diocese established under the auspices and by the contributions chiefly of members and friends of the church, and as such I hope will merit the consideration of Episcopalians in and out of the State, in selecting a suitable seminary for the education of their daughters.*

After completing the business which had taken me to Fayetteville, I determined to spend a few days in the mountains of Virginia, and enjoy the benefit of my native air for re-establishing my health, which had begun again to fail seriously under the pressure of those anxieties and cares which the last few weeks had brought. On my journey to Virginia, having stopped at Raleigh, I had the great satisfaction of visiting, after an absence of nearly 30 years, my Alma Mater, the University of N. Carolina, in a neighboring county. It was most pleasing to find the Institution, now

*I beg leave to add here that I regret to find, in many places, a great misapprehension as to the Rectorship of the Institute. Many persons suppose that it is still under the management of the Rev. F. G. Smith. I hope that the members and friends of the Church every where will be at some pains to correct such a mistake.

greatly enlarged in its accommodations, in a very prosperous condition; and equally delightful it was to enjoy, for a few hours, the conversation of friends, whose kind offices in days long past, had secured for them a large place in my heart. On Sunday, the 25th June, I preached morning and afternoon in Christ Church, Raleigh, after prayers by Rev. Dr. Mason.

Having occasion to stop at Richmond, Va., a few days, at the request of the wardens of St. James' Church, the Rector being absent, I read morning prayer on Sunday, August 1st, baptised an infant, preached and administered the holy communion. In the afternoon I again preached in the same church.

Sunday, 8th. I preached twice at Liberty, my native village, in Bedford county, Va.

Sunday, 15th. Preached at the White Sulphur Springs, Va.

Sunday, 22d. Preached in the morning at the Red Sweet, and afternoon at Sweet Springs, Va.

Sunday, 29th. On my return homeward, preached morning and afternoon at St. James' Church, Richmond.

I arrived at home the 6th September, and was confined to my house by illness from that time till the 26th, when I was able to preach once in St. Peter's Church, Columbia.

Sunday, Oct. 3d. At St. John's Church, Ashwood, after prayers by the Rev. Dr. Cressey, I preached and administered the Lord's Supper.

Wednesday, 6th. Officiated by request at the burial of the late R. C. Whitesides, Esq.

Sunday, 10th. Preached at St. Peter's Church, Columbia.

Sunday, 17th. At St. Mark's Church, Williamsport, Rev. Messrs. Good and Collins said prayers; I baptized an adult and three children, confirmed *two* persons, preached and administered the Holy Communion.

Sunday, 31st. At St. Peter's Church, Columbia, after morning prayers by the Rector, I preached and confirmed *two* persons.

Thursday, Nov. 4th. Celebrated the rites of matrimony between Col. James Wallace, of Kentucky, and Miss Laura Gordon, of Hickman county, near Williamsport, Tenn.

Sunday, 7th. At St. John's Church, Ashwood, after prayers by the Rev. Dr. Cressey, I preached, confirmed *two* persons and administered the Lord's Supper.

Circumstances having rendered it expedient for me to change my residence, I left the neighborhood of Columbia the 8th November, and on the night of the 12th reached Memphis, where, by the kindness of a few friends, I am provided with a comfortable house for my family and where they are now living.

Since my removal to Memphis, I have assisted the Rector of Calvary Church, by reading prayers in the Church nineteen times, preached on sixteen occasions, administered the Holy Communion four times in public and twice privately; buried two infants, baptized two infants and one adult, and married three couples. I confirmed *twelve* persons in Calvary Church on the 28th November last, *three* persons on Easter Even and *one* in private, being sick, on the 1st March.

A new congregation has been organized in Memphis, under the name of Grace Church, by adopting articles of association and electing wardens and vestrymen, on Easter Monday, 28th March.

This congregation has been worshipping for the greater part of the time in rented rooms. I have read prayers for them six times; the Rev. Mr. Stout reading prayers on other occasions, and I have preached for them sixteen times. A Sunday School has been organized numbering between forty and fifty children, from which I hope for much good fruit. The school has been very generously supplied with Sunday School books, and a library of one hundred volumes by the General Protestant Episcopal S. S. Union; an Institution whose claims to preference will not be forgotten, I trust, by my brethren of the clergy and laity, when ordering books for the use of children in Sunday Schools, or in families. The Ep. Female P. B. and Tract Society, has also laid us under obligations of gratitude for a liberal donation of Tracts and Prayer Books, for which I am ready to give orders in favor of such of our ministers and congregations as may desire them, commending this institution, at the same time, to their favor and support, as among the most useful and praiseworthy connected with our Communion.

During the month of March, I made a brief visit of about 20 days to New Orleans, for the benefit of my health. While gone, I preached three times, baptised an infant in private, and administered the Lord's Supper.

Monday, April 11, 1853. I left home to-day to make a visitation of the Churches in Tipton, Haywood and Madison counties

before Convention, and landed at Randolph from a steamboat, about 6 P. M. The next day I proceeded to Mr. J. J. Alston's to superintend the erection of a monument at the grave of our late lamented and much loved brother, the REV. PH. W. ALSTON. The work was executed by Mr. Sloan, of Nashville, with great taste and judgment, and is a most beautiful and substantial structure of white marble. The entire expense is defrayed by Mr. J. C. Johnston, of North Carolina, who thus pays a becoming and appropriate tribute to the memory of a dear relative and a man whom we all loved for his worth—a minister whom we revered for his fidelity, and a friend in whose affection we rejoiced.

Wednesday 13. Read prayers and preached in St. Paul's Church, Randolph.

Friday, 15th. Performed the like services in the same Church, morning and afternoon; baptized an infant.

Sunday, 17. Read prayers and preached in Ravenscroft Chapel in the forenoon. In the afternoon, rode to Randolph, read prayers, baptized four children, preached and confirmed *one* person. On my return to Mr. Alston's, visited a sick person on the way, a young man "nigh unto death!" but whom I trust the Lord has spared for use to his Church.

Monday, 18. Left Mr. A's to-day and arrived at Covington in time for worship at night. Rev. Mr. Wheelock read prayers and I preached. Congregation large. Next day proceeded to the neighborhood of Trinity Church, Tipton county.

Saturday, 19. Morning prayers by Rev. Mr. Wheelock, in Trinity Church; lessons by Rev. Mr. Steel, and sermon by myself. In the afternoon the like service was performed by the same brethren, and I again preached.

Sunday, 20. Like services were performed to day, with the addition of the Holy Communion and the confirmation of *six* persons, three of whom belong to the congregation which worships at Sommerville. The congregations were large, and from the marked and respectful attention to the preaching of the Word, and from the reverent behaviour of many present, we cannot but hope while we pray that the good seed of God's word may take deep root in the hearts of some of those who heard, whom divine Providence has surrounded by so many blessings, and whose very virtues in social life act as a dead weight to the onward progress of

the Gospel, because they are unknown to the confession of Christ's saving name by any public profession of the Christian faith! For, says Christ, our Saviour, "*He that is not with me is against me, and he that gathereth not with me, scattereth abroad!*" To the influential in name and character, this warning of our Saviour seems specially applicable.

The Rev. Mr. Steel with Mr. Wheelock has purchased a small tract of land with a comfortable dwelling and all necessary out-houses upon it, in the neighborhood of Trinity Church. The location is very beautiful and healthy, and with the high character which the people of the vicinity possess for moral deportment, sobriety and intelligence, a more suitable locality perhaps could not have been selected for the Female Day and Boarding School, which these brethren have here established. Their enterprise has so far met with favor, and I doubt not, if sustained by the patronage which their pleasant situation, ample accommodations and faithful and accomplished teachers may reasonably expect from the public, will be an ornament to the neighborhood and eminently useful and successful.

Monday, 25. Accompanied by Rev. Mr. Steel, I came to Covington, and at night after prayers by Mr. S., I baptised an infant and preached.

The next day we proceeded on our way towards Durhamville and Ripley, across the Hatchie bottom and river, and traversed the worst road with which I have ever met in any country. About a quarter of a mile from the ferry to which we had been directed, our further progress was arrested by a deep and impassable *sluc*—the supporters of the bridge had been swept away and its timbers fallen into the stream, so that with a horse and carriage it was impossible to cross. About two miles in advance of this spot, we had very fortunately, and as it would appear providentially, met with Capt. Whitly, from Trinity Parish, who had kindly accompanied us to the place where we were now stopped. It was his purpose to see us safe over the river, and under his guidance we turned back, and at the distance of some three or four miles, arrived at one of his plantations. Here I had an opportunity of drying my clothes saturated with water and mud; our weary horse was fed and ourselves refreshed with dinner. Capt. W. then took two horses and a negro man with an axe, and piloted us through the woods

about four miles, clearing away obstructions to the passage of our vehicle, to a lower ferry, where the bottom was not so impracticable. Here we passed the river without difficulty, our courteous conductor leading the way; nor did he leave us until we were on high and dry ground, in an open and good road. I am the more particular in noting these incidents both to record my sense of the kindness shown to us, and as a testimony honorable to the character of our population. Our people are proverbially hospitable; but even when this trait is manifest in the general intercourse of society, it must be granted that it is a rare instance to be found, of a man who would lose a whole day from his occupation in the busiest season of the year, give up his horse, walk four miles, through mud and mire for the accommodation of a comparative stranger, and be a preacher with no claims upon him for any special consideration. I therefore consider this acknowledgment of indebtedness to Capt. Whitly, from Mr. Steel and myself, as a simple act of gratitude for his very valuable and acceptable services. Without his timely aid we should, in all probability, have passed a comfortless and sleepless night in the swamp. By night we arrived at Durhamville, and were as heretofore welcomed to the house and hospitality of the venerable widow Lee. Notice had been given for services at this village at 3 P. M., but the difficulties encountered by us during the day had delayed us far beyond that hour. There was no other appointment made as far as we could ascertain, though I had intended to visit Ripley in the expectation of preaching there, but learning that Dr. Oldham and his family were absent from the neighborhood and their return uncertain, I determined to proceed the next day to Brownsville. Accordingly Mr. Steel set off on his return home the following morning, and the same day Mrs. Lee sent me in her carriage to Brownsville. The weather, after my arrival, proved to be inclement, so that we had no services in public till Sunday the 1st May.

Thursday, April 30. I visited a sick person with Rev. Mr. Rogers, and confirmed her.

Sunday, May 1st. After prayers by Rev. Mr. R., morning and at night, I preached, and in the forenoon also administered the Holy Communion.

Wednesday, 4th. At night, the Rev. Mr. Rogers read prayers

in the Courthouse where our congregations assemble for worship, I preached and confirmed *one* person.

Thursday, 5th. In company with Rev. Mr. Rogers, I visited a sick person in the country and baptized two children. At night, after prayers by Rev. Mr. R., and the baptism of an adult, I preached and confirmed *two* persons in the Courthouse.

Saturday, 7th. After prayers by Mr. R., I again preached at night.

Sunday, 8th. Prayers morning and at night were said by Mr. R., after which I preached. The attendance of the people upon our ministrations while at Brownsville was large, and yet there were but three who came forward to testify their interest in Christ's salvation and their hope in His name by a public profession of the faith of the gospel. I pray God that it may not be laid to the charge of any who heard the word, that it profited them not because it was not mixed with faith in their hearts. The Rev. Mr. Rogers is laboring with great diligence and zeal in the service of our Master, and for the spiritual improvement of those among whom Providence has cast his lot. The amount of compensation derived from his congregation and missionary stipend is very inadequate to the support of himself and family, and he therefore has taken charge of the public academy and relies upon the receipt of fees for tuition, for his maintenance.

On the morning of Monday I left our very hospitable friends at Brownsville, for Jackson, where services had been appointed by the Rector for Thursday morning, 12th.

Thursday, 12th. Morning prayer was read by Rev. Dr. McCullough, in St. Luke's Church, and I preached.

Friday, 13th. At night after prayers, by Rev. Mr. Tomes, of Nashville, assisted by Rev. Mr. Pise, of Sycamore Mills, I again preached.

Saturday, 14. There were prayers and services in the morning and at night, in St. Luke's Church, in which the Rev. Messrs. Pise and Tomes and the Rev. Dr. Wright, of the Church of England, each took part.

Whit Sunday, 15th. With the rites and solemnities prescribed, I this day consecrated and set apart St. Luke's Church, Jackson, to the worship and service of Almighty God. The letter of request and endowment was read by Wm. H. Stephens, Esq., in be-

half of the Wardens, Vestry and Congregation in open church; the letter or instrument of consecration was read by the Rev. Dr. McCullough, the Rector. Morning prayer was then read by the Rev. Mr. Tomes, assisted in the lessons by Rev. Mr. Pise, and a sermon preached by Rev. Dr. Wright. The Holy Communion was then celebrated, in which Dr. McCullough and Mr. Pise assisted. Thus has another building, erected to the honor of God and dedicated to his worship, been set apart by public act from all ordinary and common uses, being the 14th in the Diocese, which have received this designation, and to those who have thus provided for themselves, families and neighbors, a becoming and commodious "House of Prayer," we wish good luck in the name of the Lord. The Church is furnished with a communion service, and an organ: and now nothing seems wanting but an earnest and diligent appropriation of the means of grace by the members of this congregation, in order to entitle them to the distinction, accorded by St. Paul to his beloved Corinthians, that they "come behind in no gift;" and may they remember the words of our Lord Jesus Christ, "unto whomsoever much is given, of him shall be much required." In the afternoon I preached, after prayers by Rev. Messrs. Pise and Tomes, and confirmed *one* person. The sum total of the confirmations in eleven congregations visited by me since the last convention, is *fifty-nine*—*four* less than in the preceding year. How are we to account for this falling off, my brethren? If it be owing to any neglect or omission on our part—if there have been any failure in diligence or remissness in faithful warning, we of the clergy "know the greatness of the fault and also the horrible punishment that will ensue." On the other hand, may not our brethren of the laity properly lay it to their own most serious consideration, and ask themselves how far the slow progress which the Church is making in the Diocese, may not be truly attributable to their preference of this world and their devotion to its pursuits. There is nothing, as all experience proves, more dangerous to man than prosperity. He who is watered by the streams of this world's wealth and honors seldom makes great attainments in piety, in the knowledge of spiritual things. And if there be any one danger standing out more prominently to view than all others in our present circumstances, I am constrained to think that it comes from this quarter. The abundance of money and the cor-

responding increase in the price of all articles of trade and commerce, not only stimulates industry, but also excites the spirit of enterprise, and last of all leads to daring hazardous speculation. In such a state of things, and it is a wide field you know upon which to dilate, if it were necessary, it is most obvious to remark that our fellow men forget the claims of religion and the calls of duty in the eager pursuit of their objects. In pushing their schemes to increase their fortunes, which the present favorable state of trade, commerce and the arts presents, they think they have less means to promote and encourage plans for the increase of piety and the spread of religion; they cannot afford to spare from their increase what may be necessary to build and furnish churches of a plain and decent character for the Worship of God. They forget that in the enhanced value of every article of subsistence which their pastors use for their families, there is no corresponding increase of their stipends; but will suffer them to beg abroad for that help in their necessities which those to whom they minister, withhold of the abundance which they seek to employ in speculation. There are clergymen now in this Diocese, devoting all the energies of body and soul left to them, after the labors of the school room, to the spiritual improvement of congregations, whose aggregate wealth will amount to *hundreds of thousands* of dollars, and it will be so found, I believe, to be estimated on the tax-books. And for the performance of these services which above all others, one would think, ought to touch the heart, acknowledging its tenderest and most generous sensibilities, they receive not so much as *three hundred dollars per annum*! Nay, more: some of these congregations actually allow their ministers to draw upon the missionary fund which is given to send the gospel to the poor, thus virtually recognizing themselves as pensioners on the bounty of those who, out of the State, give of their substance to help others who cannot help themselves. I feel mortified that such things should be said of us, and still more mortified, that there should any occasion ever be given for saying them. I do not wonder that God blesses us not. Riches may increase and be abundant with us, as the quails around the camp of the Israelites, when they lusted for meat, but for all that, leanness of soul may be the portion of him who has "much goods laid up for many years," and when the Master comes to ask of him improvement, he may be

obliged to cry in bitterness, “my leanness! my leanness! wo unto me!” Think of men who have incomes of two to ten thousand dollars a year, and esteeming themselves liberal by the contribution of five dollars to one hundred dollars per annum, for religious and charitable purposes, at home and abroad. I venture to say, that there is not a clergyman belonging to this Diocese, who does not annually contribute double that amount in proportion to his salary for preaching! To the lay members of the Church in this Diocese, I would say in the words of the Apostle, “I write not these things to shame you, but as my beloved sons I warn you.”* Unless God in his gracious goodness shall give to our fellow men whom his Providence has blessed, the willing mind, as he has given the ability, to contribute of their worldly things for the support of the institutions of religion, our ministers will be forced to the miserable alternative of seeking other fields of labor, or of betaking themselves to secular employments.

The changes which I have to report in regard to the clergy since the last Convention, are the following:

The Rev. Messrs. Gay, Gahagan and Halsted have been received into this Diocese upon letters dimissory. Mr. Gay has charge of the congregations at the mouth of Tellico and at Loudon. The Rev. Mr. Gahagan is minister of St. James’ Church, Greenville, and the Rev. Mr. Halsted is Missionary at Athens. The Rev. James W. Rogers has resigned the Church of the Holy Trinity, at Nashville, and is minister and missionary at Brownsville. His support is derived almost wholly from a school of which he is principal. The Rev. John Sandels has removed from Clarksville, and settled as Missionary at Chattanooga. The Rev. David Pise has resigned the care of Trinity Church, Clarksville, and become Missionary at Sycamore Mills, where he has under his charge a Female Academy. The Rev. Mr. Wheelock has resigned St. Paul’s, Randolph, and retaining his connection with Ravenscroft Chapel, and St. Matthew’s Church, Covington, has united with Mr. Steel, of Trinity Parish, Tipton, in the establishment of a day and boarding School for girls. The Rev. Charles F. Collins, (deacon) has charge of St. Mark’s Church, Williamsport. The Rev. E. H. Cressy, D. D., has resigned the charge of St. John’s Church, Ash-

*1 Cor. iv, 8—15.

wood, and removed to Auburn, Western New York, upon letters dimissory. The Rev. Wm. C. Stout has been received into this Diocese upon letters dimissory from Bp. Freeman.

Mr. Wm. Mowbray has been appointed a lay reader at a settlement in which there are a few Episcopalians, near Chattanooga.

Mr. Lacey Jones has been received as a candidate for orders on the recommendatory testimonials of the Standing Committee.

There are three Churches in the course of erection in the Diocese, and it is hoped and believed that they will be ready for consecration in the course of this year.

I have now, brethren, passed the 19th year of my consecration to the Episcopate of this Diocese; and at the end of that time it is with painful emotions that I contemplate our present condition. We have only one candidate for orders, and of the nineteen clergymen whose names are found on our list, nine only are wholly devoted to the work of the ministry; seven, besides performing parochial duties, are obliged to teach school for the support of themselves and families. One is at present without charge, another is supposed to be dead, and a third is suspended. Four at least of our Parishes are without ministers, and many interesting points for missionary labor are unoccupied. The only alleviation to the feelings of anxiety with which I look upon the religious waste around us, is the consciousness of having done all that in me lay to provide against this state of things. The establishment of an institution to furnish the means of literary and theological education to those who might be led by the Holy Ghost to seek orders in the Church, has, you know, been, from the beginning of my Episcopate, an object of anxious solicitude with me. To its accomplishment I have devoted a large share of thought and attention for years past. An application to the Congregations of our Church and its pastors throughout the Union for the small sum of \$5 from each Parish, to this end, was met by a return of between \$700 and \$800. This is a result not less unexpected than mortifying. Of the money thus contributed, \$500 has been expended in the purchase of a house, now on the ten acre lot owned by us, in which a small school for children is kept by the Rector of St. Peter's Church, Columbia. A report will be submitted to you during the present session, showing what disposition has been made of the funds entrusted to the Board of Trustees.

I have within a few weeks past, made application to some of the old congregations of our Church in the Eastern cities, for aid to sustain our missions. Reluctant as I felt to do this, there seemed to be no alternative but the abandonment of some of our missionary stations. I am deeply pained to say, that my efforts have been attended with no results but the expression of sympathies for our destitute condition, and of regrets felt at the want of means to assist us. The impression is a fixed one abroad, that Tennessee is a wealthy State, and that our Church is composed of members who command abundant means. To a certain extent the impression is no doubt correct ; but taking our communion in the aggregate, it is an exceedingly small and poor body in comparison with all other religious denominations around us. This we know ourselves ; but the statement of the fact will not relieve our wants. We must help ourselves first, and then look to the Lord for his blessing and the aid of others ; remembering that “ if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.”

It only remains that I commend you, brethren, as I do most devoutly, to the direction and care of Him “ by whose inspiration we think any thing that is good, and by whose merciful guidance we perform the same.”

Your faithful friend,

and affectionate Pastor,

JAS. H. OTEY.

BOLIVAR, May 19, 1853.

On motion, *Resolved*, That so much of the Bishop's Address as refers to the proposition of the Bishop of Cape Palmas. Western Coast of Africa, for the support of a Mission in Africa by the Diocese of Tennessee, be referred to a Committee of three.

The chair appointed Dr. Oldham, Mr. James Caruthers and Mr. Pitser Miller.

The Convention then adjourned till 9 o'clock, to-morrow morning.

FRIDAY, May 20th, 9 o'clock, A. M.

The Convention assembled in St. James' Church, the Bishop

in the chair. The roll was called and the Rev. Mr. Steel and Mr. Joseph A. Green appeared and took their seats.

The minutes of yesterday's proceedings were read and approved.

The election of the Standing Committee, and of Delegates to the General Convention having been made the order of the day for this morning, the Convention proceeded to the elections, which resulted as follows:

Standing Committee. On the first ballot, Rev. Charles Tomes, Rev. D. C. Page, D. D., Mr. F. B. Fogg, and Dr. J. Shelby were elected.

On the second ballot, the Rev. David Pise was elected.

On motion, *Resolved*, to take a recess for ten minutes.

The Convention re-assembled and proceeded to the election of Delegates to the General Convention, and the following gentlemen were duly elected, viz:

Rev. D. C. Page, D. D.	Dr. Samuel Oldham,
" J. W. McCullough, D. D.	Mr. F. B. Fogg,
" Charles Tomes,	" W. H. Stephens,
" David Pise,	" G. T. Taylor.

The Convention took a recess till 3 o'clock, P. M.

FRIDAY, 3 o'clock, P. M.

The Convention re-assembled.

On motion it was *Resolved*, That the Bishop have power to fill by appointment, any vacancies which may occur in the Delegation from this Diocese, to the General Convention.

The Parochial Reports were then read and ordered to be appended to the Journal.

The Trustees of Ravenscroft College not being present in Convention, to whom the Bishop could make Report of funds entrusted to his care, requested leave of the Convention to have appended to the Journal, the following statement of accounts, which was granted. See *Appendix C*.

On motion, it was *Resolved* to proceed to the election of Trustees of the Episcopate and Pension Funds, and to the

nomination of Trustees for the General Theological Seminary.

The motion to dispense with the ballot was lost. The result of the elections was as follows:

TRUSTEES OF THE EPISCOPATE FUND.

Messrs. F. B. Fogg and Matthew Watson.

TRUSTEES OF THE PENSION FUND.

Rev. D. C. Page, D.D.	Mr. F. B. Fogg,
“ J. W. McCullough, D.D.	Dr. J. Shelby.

TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

Rev. D. C. Page, D.D.	Mr. F. B. Fogg,
“ Charles Tomes.	

The following resolutions were offered by the Rev. Mr. Tomes, and on motion made the order of the day for to-morrow morning.

Resolved. That the Trustees of Ravenscroft College be and are hereby instructed to make application (the consent of the contributors to the funds of the Institution having been, as far as can be, obtained,) to the Legislature of the State, to allow of the transfer of the property and funds of the College to the Nashville University, for the purpose of erecting buildings for a Theological Department connected with said University, upon condition that the buildings which may be erected, be forever under the control of the Protestant Episcopal Church in the Diocese of Tennessee, for the purposes of Theological Education in accordance with the doctrines and principles of the said Protestant Episcopal Church.

Further Resolved, That the Trustees of Ravenscroft College be and are hereby instructed to apply to the Trustees of the Nashville University, to give their consent to, and to aid in the said transfer.

Further Resolved, That Francis B. Fogg, Russell Houston, and Lucius J. Polk be and are hereby appointed a Committee

to act in concert with the Trustees of Ravenscroft College, to effect the end proposed in the above Resolutions, and also to make application for donations to aid in the erection of the necessary buildings.

The President called the Rev. Dr. McCullough to the chair. The Treasurer of the Diocese read his Report, which was referred to Messrs. Pitser Miller and W. H. Stephens, as Auditing Committee.

On motion it was *Resolved*, that the Secretary, as soon after the adjournment of this Convention, as possible, forward to the Vestry of each delinquent Parish, a statement of the amount due to the Episcopate Fund from each Parish, and that the Vestries thereof, be and are hereby earnestly requested to liquidate such arrearages.

The Convention then adjourned to meet to-morrow morning at 9 o'clock.

SATURDAY, May 21st. 8 o'clock, A. M.

The Convention assembled, the Bishop in the chair. The roll was called and the minutes were read and approved.

The resolutions which had been made the order of the day for this morning, were brought before the Convention.

The question still pending, the Convention took a recess till 2 o'clock this afternoon.

SATURDAY, 2 o'clock P. M.

The Convention re-assembled.

On motion, the question pending, was postponed.

The auditing Committee reported that they had examined the accounts of the Treasurer and found them correct. They were ordered to be appended to the Journal. (See *Appendix D.*)

On motion, *Resolved* that the Secretary have printed 300 copies of the Journal, and 200 copies of the Bishop's Address in a separate form additional.

The Committee on Assessments reported a schedule for the current year, which was amended and adopted as follows:

Churches.	For the Episcopate.	For the Contingent Fund.
Christ Church, Nashville,	\$300	\$30
Calvary Church, Memphis,	550	35
St. Peter's Church, Columbia,	100	10
St. John's Church, Maury county,	90	10
Trinity Church, Clarksville,	60	10
Immanuel Church, La Grange,	25	5
St. Luke's Church, Jackson,	60	10
St. John's Church, Knoxville,	70	10
St. James' Church, Bolivar,	30	10
Trinity Church, Tipton county,	30	
St. Thomas' Church, Somerville,	10	5
St. Paul's Church, Randolph,	20	
St. James' Church, Greenville,	25	5
St. Paul's Church, Franklin,	20	5
Zion Church, Brownsville,	35	5
Church of the Holy Trinity, Nashville,	20	
St. Mark's Church, Williamsport,	20	5

The Rev. Dr. Page, in behalf of the Committee on the State of the Church, made a report, which was amended, and ordered to be appended to the Journal. (See *Appendix E.*)

The Committee to whom was referred so much of the Bishop's Address as refers to the proposition of the Bishop of Cape Palmas, Western Coast of Africa, presented a Report, which on motion, was ordered to be appended to the Journal. (See *Appendix H.*)

The Resolutions upon Ravenscroft College were again called up and lost.

The following Resolutions were offered and lost:

Resolved, That the Delegates, the members of this Convention from such Parishes as have not paid their assessments for the support of the Episcopate, be and are hereby requested to lay before the Vestries of the several Parishes to which they belong, the amounts of their delinquencies, and urge upon their attention, the necessity of immediately making payment of the same.—

And in order more fully to secure the end of this Resolution,
Further Resolved, That the Secretary be and is hereby directed, as soon as may be practicable, after the adjournment of this Convention, to forward by mail or otherwise, to the Delegates of each delinquent Parish, a copy of the above Resolutions.

The Committee on Unfinished Business made the following Report:—

The Committee on Unfinished Business respectfully report to the Convention:

That having examined the Journals, &c., they find a proposed amendment, to the Fifth Article of the Constitution; — (See Diocesan Journal for 1852, *Appendix B.*)

The Committee find nothing more to be submitted for their consideration.

J. W. ROGERS,
 WILLIAM H. HARDIN.

On motion, *Resolved*, That the next Annual Convention be held at Knoxville on the second Wednesday in July 1854.

The Journal was then read and approved, and after singing and prayers, and the benediction by the Bishop, the Convention adjourned *sine die*.

Attest,
 DAVID PISE, *Sec'y.*

JAS. H. OTEY, D. D.,
Bishop of Tennessee.

APPENDIX.

(A)

RULES OF ORDER.

1. The business of every day shall be introduced with a form of prayer.
2. When the President takes the chair, no member shall continue standing, or shall afterwards stand up, unless to address the chair.
3. No member shall absent himself from the business of the House, unless he have leave, or be unable to attend.
4. Every member speaking in debate shall rise from his seat, and without advancing, shall respectfully address the President, confining his observations strictly to the point in debate.
5. No member shall speak more than twice in the same debate without permission from the President.
6. A question being once determined, shall not again be brought before the House, unless on a motion for re-consideration made by one of the majority.
7. No motion shall be considered as before the House, unless it be seconded, and reduced to writing, when required.
8. The question on a motion for adjournment shall be taken immediately, and without debate.

(B.)

The Standing Committee respectfully report to the Convention of the Diocese as follows:

On the 8th of May, 1852. They recommended for Deacon's Orders, Charles Francis Collins.

On the 22d of October, 1852. They gave their consent to the Consecration of the Rev. Jonathan M. Wainwright, D. D., as Provisional Bishop of the Diocese of New York.

And on the same day, they recommended to the Bishop of the Diocese Lacy Jones, as a Candidate for Holy Orders.

CHARLES TOMES,

President and Secretary of the Standing Committee.

Nashville, May 11th, 1853.

9

(C.)

RAVENSCROFT COLLEGE,

In account with JAMES H. OTEY,

Cr.	By cash received from sundry persons as donations.....	694	42
	Interest on \$694 42 (this amount having been loaned by order of Trustees, for a time, to Andrew J. Polk)	93	74
	" Proceeds of sale of Sheegog's land.....	333	00
	" Sundry donations	42	00
		<hr/>	
		1163	16
Dr.	To cash paid B. Harrison, for enclosing lot ...	\$302	50
	" for Frame House	500	00
	" B. Harrison for removing house....	42	40
		<hr/>	
		844	90
1853, May 19th.	Balance being cash in my hands.....	318	26

(D.)

REPORT OF THE TREASURER.

A. O. HARRIS, Treasurer,

In account with Diocese of Tennessee, with respect
to Assessment Fund for 1852.

1852,

May 8th,	To cash rec'd of St. John's Church, Knoxville.....	60	00
	" St. Luke's " Jackson	10	00
	" Christ " Nashville (bal'ce)	96	46
	" St. Peter's " Columbia	100	00
	" Trinity " Clarksville.....	20	00
	" St. James' " Bolivar.....	30	00
	" Immanuel " La Grange	25	00
	" St. John's " Ashwood	90	00
	" Trinity " Tipton	10	00
	" St. Thomas' " Somerville.....	10	00
	" Calvary " Memphis	150	00
	" Dr. Samuel Oldham.....	25	00
		<hr/>	
		626	46

Cr.

By cash paid Bishop Otey, per receipt.....	581	46
Balance due Assessment Fund for 1852	45	00
	<hr/>	
		626 46

A. O. HARRIS, Treasurer.

A. O. HARRIS, Treasurer,

In account with the Diocese of Tennessee, with respect to
Assessment Fund for 1853. Dr.

1853, May 19th, To Cash rec'd of St. John's Church, Knoxville	..70	00
“ “ St. Luke's “ Jackson	....60	00
“ “ St. Peter's “ Columbia	..50	00
“ “ Zion “ Brownsville	.25	00
“ “ St. James' “ Bolivar	....30	00
“ “ Calvary “ Memphis	..350	00
“ “ Immanuel “ La Grange	..25	00
“ “ St. Paul's “ Randolph	..20	00
“ “ Trinity “ Tipton	....20	00
“ “ St. James' “ Greenville	..12	50
Dr. Sam'l. Oldham	.....25	00
Ravenscroft Chapel, of J. J. Alston	..20	00
Donation by Mrs. Lee, of Durhamville	..50	00
Balance of 1852	.....45	00
	<hr/>	
	\$802	50

Cr.

1852, Sept. By cash paid draft of Bishop Otey	.....\$200	00
1853, March, By cash paid Bishop Otey	.....150	00
May 21st, By cash paid Bishop Otey	.....102	50
“ “ balance	350 00—452	50
	<hr/>	
	802	50

A. O. HARRIS, Treasurer.

A. O. HARRIS, Treasurer,

In account with the Diocese of Tennessee, with respect to
Contingent Fund for 1852.

1852. May 8th, To cash rec'd from St. John's Church, Knoxville	..5	00
“ St. Peter's “ Columbia	..10	00
“ Trinity “ Clarksville	..5	00
“ St. James' “ Bolivar	....5	00
“ Immanuel “ La Grange	.5	00
“ St. John's “ Ashwood	..10	00
“ Trinity “ Tipton	....5	00
“ Christ “ Nashville	..25	00
“ Calvary “ Memphis	..25	00
	<hr/>	
	95	00

C_R.

1852, June 28th.	By cash paid bill for printing Journals of		
	Convention	66	92
	By balance Contingent Fund for 1852.....	28	08
		<hr/>	
		95	00

A. O. HARRIS, *Treasurer*,A. O. HARRIS, *Treasurer*,

In account with the Diocese of Tennessee with respect to
Contingent Fund for 1853.

1853, May 19th,	To cash rec'd from St. Peter's Church, Columbia, ..	10	00
"	Zion " Brownsville. .	5	00
"	Immanuel " La Grange. .	5	00
"	St. James " Bolivar. . .	10	00
"	Calvary " Memphis. .	35	00
"	St. John's " Knoxville. .	5	00
"	Trinity " Tipton.	5	00
"	St. Luke's " Jackson. . .	10	00
	By balance of Contingent Fund for 1852.	28	08
		<hr/>	
		\$113	08

A. O. HARRIS, *Treasurer*.

ARREARGES TO ASSESSMENT FUND FOR 1853.

		Support of the Episcopate.	Contingent Expenses.
Christ Church,	Nashville.....	\$300 00.....	\$30 00
St. Peters' "	Columbia.....	50 00	
St. John's "	Maury.....	90 00.....	10 00
Trinity "	Clarksville	60 00.....	10 00
St. James' "	Greenville	12 50.....	5 00
St. Paul's "	Franklin	20 00.....	5 00
Church of the Holy Trinity	Nashville....	20 00	
Church at the mouth of Tellico.....	20 00.....	5 00	

(E)

REPORT OF THE COMMITTEE ON THE STATE OF
THE CHURCH.

The Committee on the State of the Church, would respectfully report to the Convention, the following statistics as connected with the condition of the Church in this Diocese :

There have been, during the present year, in the Parishes re-	
ported, baptisms of infants,.....	150
“ “ adults,.....	22
Making the total number of baptisms reported,.....	172
The number of confirmations has been,.....	59
The present number of communicants reported,.....	652*
There has been contributed, in eleven Parishes, to various charities of the Church, \$2629 55.	

Four have been added to the list of the clergy, two Parishes have been duly organized, and three Church edifices are in course of erection.

An emphatic impulse has been given to the Church in the Eastern portion of the Diocese, and it is believed that the zealous efforts of the little band of faithful laborers, engaged in that interesting department of the work assigned us, will conspire, under God's blessing, with the spirit of public activity and enterprise, so prevalent in that quarter, to greatly lengthen the Church's cords, and to strengthen her stakes; and though your Committee has deeply to lament the paucity of candidates for Holy Orders, in the Diocese, the difficulty of providing the means for training up young men for the ministry, and the inadequacy of our Missionary fund to meet the demand for laborers, yet do they feel that there is enough in the existing condition of the Diocese, to cause us to thank God and take courage, and to look forward with humble confidence to the period when the Church in this Diocese will be strongly intrenched in all the more important points within our borders, and when the obstacles will be cleared away which now interpose to prevent the speedy extension of her inestimable blessing throughout the length and breadth of the Commonwealth.

All which is respectfully submitted.

DAVID C. PAGE,
DAVID PISE,
SAMUEL OLDHAM.

* These Statistics embrace only those Parishes reported in Convention. There were no reports from St. Paul's Church, Franklin, St. Paul's Church, Randolph, and Trinity Church, Clarksville. It has been ascertained that in St. Paul's Church, Randolph, there are 40 communicants; at Covington 4; in Trinity Church, Clarksville, 45; and in St. Paul's Church, Franklin, 10. In Trinity Church, Clarksville, there have been baptisms, infants, 4.

(F)

KNOXVILLE, June 21, 1852.

To the Ministers of the Episcopal Church in Tennessee:

DEARLY BELOVED BRETHREN: The Anniversary of our National Independence occurs this year on Sunday, July 4th. I set forth the subjoined form to be used in all our congregations after the general thanksgiving at morning and evening prayer, on that day; and respectfully request that

a portion of the offerings made by the people on that day, may be appropriated to aid the American Colonization Society, in its patriotic and christian efforts to remove the free people of color, willing to emigrate to the western coast of Africa.

Your faithful friend and affectionate Pastor,

JAS. H. OTEY.

Form to be used after the General Thanksgiving at morning and evening prayer on the 4th day of July, 1852.

Almighty God! who, by thy wise providence, orderest all things, in Heaven and in Earth, we praise Thee, as for all thy mercies, so especially at this time, for thy care and protection, vouchsafed to our fathers in the war of Independence, and for the blessing of civil and religious freedom bestowed upon our country. Thou hast blessed us beyond our deservings, and given us all things richly to enjoy. Grant that we may not be unthankful, in the enjoyment of thy multiplied favors, nor forgetful of Thee the gracious giver of them. Be pleased to bestow upon our rulers, and magistrates wisdom and grace to govern, and do justice in thy fear, and upon all the people of the land, the spirit of obedience to lawful authority: so that by thy merciful governance, we may live in all godly quietness, among ourselves, and be at peace with all nations. Give unto us the increase of faith, hope, and charity, and of the abundance of temporal goods, Thou hast bestowed on us, grant unto us, willing minds, to impart a due portion, for the relief of the poor and needy, the sick and afflicted. And we pray Thee to give us all, the constant assistance of thy Holy Spirit, that we may show ourselves thankful for all thy blessings, so that walking before Thee in holiness and righteousness all our days, we may in the end obtain everlasting life, through Jesus Christ, our most holy and adorable Redeemer. Amen.

(G)

LETTER FROM THE BISHOP OF CAPE PALMAS.

SHIP RALPH CROSS, AT SEA, May 21, 1852.

RT. REV. AND DEAR BROTHER: When I had the happiness to meet you in Cincinnati last autumn, you were kind enough to invite me to visit certain Churches in your Diocese, which you felt persuaded had the ability and the disposition to aid the African Mission. I deeply regretted my inability, consistently with engagements already made, to accept the invitation. The character and plans of our Missionary efforts in Africa, are so important and extensive that they fairly claim and urgently need the sympathy and generous support of the whole Church in the United

States, and most fully am I persuaded that such sympathy and support would be freely extended to it, were its claims but generally known.

What then are the character and plans of the mission of the Prot. Episcopal Church in Western Africa? It is not merely that it seeks to pour the light of Christianity upon the benighted pagan tribes of Africa. This indeed were object important enough. But it has another, in which every American citizen is deeply interested. It has a most intimate connection with a question whose agitation has threatened to break in pieces the most glorious Confederacy upon which the sun has ever shined. And has that agitation ceased? Will it cease?

The whole difficulty, or rather, the chief difficulty, was revealed in the remark of a distinguished Southern gentleman. After a statement of his views in reference to the lawfulness and expediency of "the institution," he added, "There is, however, one fact most evident, namely: that every generation of negroes is in advance of that which preceded it. And this is the only thing that causes me to doubt the permanence of slavery." But is not this sufficient cause for the strongest doubt? If in this regular and certain progression, some and many colored people have reached a state in which slavery is intolerable, or social degradation, will not like causes produce like affects to the end? And as these effects shall be produced, what must be done with the subjects of them? *God hath decided that they must be colonized in Western Africa*; that there they shall suppress the slave trade, repress lawlessness amongst their pagan neighbors, and prepare them for the reception of the gospel and civilization: and further, that they themselves shall be the great instruments of introducing these blessings amongst them. In the U. States all tendencies are to the colonization of the free people of color in Africa. And there is and will be sufficient interest amongst sundry classes and from various motives to provide these people with the means of emigration. This emigration is, in fact, going on as fast as is consistent with the welfare of the infant Liberian Colonies. A large accession of people so little improved, so unaccustomed to self-government, might, most probably would, produce disaster and anarchy.

How shall the Colonies be prepared to receive the increasing numbers which Providence is evidently preparing for them? How shall they be prepared for the part which they are designed to act in ameliorating heathen Africa? These are questions in which every American philanthropist, patriot and Christian is most deeply interested. And they are questions with which our mission in Africa has much to do.

It is said, and justly too, that upon the prevalence of a sound, moral and intellectual education, depend the welfare and stability of the political institutions of the U. States. Upon every ground for which the Episcopal

Church is bound to exert herself to accomplish this object in the United States, is she bound to secure it in the Liberian Colonies. Indeed, the obligation would seem to be even greater in the latter case than in the former. For generations after the English Colonists went over to America, they were thought to need, and they obtained the fostering care of the mother country. Ministers and Colonists were sent over and supported; churches were built and maintained by her benefactions. How much more then, do the poor African Colonists—but few even able to read, when sent out, and all unaccustomed to self government—need such aid from America? It is my honest conviction that the Episcopal Church in the U. States should at once establish and maintain a Church and educational establishment in each of the principal Liberian settlements. And it is moreover my conviction, that this object may be readily accomplished, if brought fairly before the Church. There are at least four principal settlements on the Liberian coast, namely; Monrovia, Bassa Cove, 80 miles below, Sinoe, 70 miles below Basso, and Cape Palmas, 100 miles from Sinoe. At the last *we have* a Church, provided by Maryland, and a high and day school for Colonist children. At Monrovia, the Church in *Virginia* will support an establishment of the sort desired; while at Bassa Cove, the Church in *Pennsylvania* stands prepared to support a mission. I go out, indeed, authorized and prepared to commence the two latter missions: only one place remains to be provided for, namely, *Sinoe*.

Now, my proposition is, that Tennessee shall support a mission at that place. A number of emigrants at that place have gone from your State, and as I learned from Rev. Mr. Humes, (if I am not mistaken) some Episcopalians. Mr. H., to whom I suggested the plan now proposed, advised me through you to lay this subject before your convention. I have written to my father's friend and family physician, Dr. Oldham, on the subject, and doubt not, if it can be fairly presented to your Diocese, (the mode of doing which I would leave entirely with yourself,) the requisite sum may be readily raised. A thousand dollars next year to erect a mission building, and as much more in subsequent years, as your liberality will secure, will enable me to begin and sustain the mission. May I hope to hear from you on the subject? Direct to Cape Palmas, West Africa, care Rev. P. P. Irving, 19 Warren st., N. York.

Very respectfully and truly,

Your friend and fellow laborer in the gospel,

JNO. PAYNE.

RT. REV. J. H. OTEY, D. D.

(H.)

The Committee to whom was referred that portion of the Bishop's Address in which is contained the letter from the Rt. Rev'd. the Bishop of Cape Palmas, Western coast of Africa, respectfully report:

That they have given to the subject committed to them a careful consideration. And while approving most heartily of the sentiments expressed by the Rt. Rev'd. the Bishop of Cape Palmas, and earnestly desirous that the Church should engage more zealously in the work of extending the blessings of the Gospel to the people of Africa, yet in view of the present condition of our own Missionary operations, and the pressing wants of the Church, within the limits of this Diocese, and our inability, owing chiefly to the infancy of the Diocese, to meet those wants: Your Committee deeply regret that they cannot recommend the Convention to give at present a favorable response to the suggestions contained in the Bishop's Communication, but still they would warmly commend the subject to the future consideration of the Clergy and Laity of the Diocese, whenever in the Providence of Almighty God they shall find themselves in a condition to aid the African Colonists and the Church in their Colony.

SAMUEL OLDHAM,
PITSER MILLER.

Bolivar, May 21, 1853

(I.)

CONTRIBUTIONS,

To the Diocesan Missionary Fund of Tennessee at Bolivar, during the Convention held May, 1853.

May 20th,—Rec'd from St. Luke's Church, Jackson through

	Rev. Dr. McCullough.....	\$22	30
"	Rev. Dr. McCullough, Annual Sub.	2	00
"	J. J. Alston, "	2	50
"	Mrs. M. E. Alston, "	2	50
"	Rev. W. C. Stout, Contribution and A. Sub.	5	00
"	Dr. Sam'l. P. Oldham, 2 years Sub.	4	00
"	Mrs. C. C. Oldham, "	4	00
"	A. S. Oldham, "	4	00
"	Dr. R. H. Oldham, "	4	00
"	Mrs. E. M. Anderson, "	4	00
"	Mrs. A. Stith, Annual Sub.	2	00
"	W. H. Stephens, Donation	5	00
"	Miss M. E. Philips	2	00
"	Mrs. M. M. Philips.....	2	00

"	Miss E. A. Fitzhugh, 2 years subscription.	4	00
"	Mrs. F. E. Caruthers	"	....4 00
"	Mr. James Caruthers	"	....4 00
"	M. E. Wells.....	2	00
"	D. I. Wells	2	00
"	Dr. James G. McCormick	2	00
"	J. F. Jett.....	2	00
"	Mrs. S. I. Whitley.....	2	00
"	W. H. Hardin	2	00
"	Rev. Dr. Page	2	00
"	Rev. W. M. Steel.....	2	00
"	Bishop Otey	2	00
"	Mrs. James H. Otey.....	2	00
"	A. O. Harris	2	00
"	Mrs. A. O. Harris	2	00
"	Master J. W. Harris	2	00
"	Joseph A. Greene	2	00
"	Rev. J. W. Rogers.....	2	00
"	S. M. Ashe.....	2	00
"	Mrs. S. M. Ashe	2	00
"	Miss Mary L. Wheelock.....	2	00
"	Mrs. H. F. Wormley	2	00
"	Capt J. W. Goslee, through Bishop Otey..	24	00
"	Steamer "City of Huntsville," through the same	3	00
"	Saved in Toll, by same.....	1	00
"	By Collection in St. James Church, Bolivar on Sunday 21st of May, 1853.....	53	50

\$196 80

J. F. JETT, *Treasurer.*

PAROCHIAL REPORTS.

CHRIST CHURCH, NASHVILLE,

THE REV. CHARLES TOMES, *Rector.*

Baptisms, Infants	45	
Adults	3	
Confirmed,	8	
Communicants:—Died.....	4	
Removed.....	14	
Repelled	2	
Added	19	
Restored.....	1	—Present number 139
Marriages.....	3	Sunday School Teachers.....8
Burials	16	Children.....50
Contributed at the Weekly Offertory.....	\$738	21
Being an average per week of.....	14	20
Appropriated as follows: To Diocesan Missions	93	50
The Poor	44	25
Prayer Books.....	5	00
Gas Fixtures	106	80
Church Expenses	440	99
, Support of Episcopate	47	67
	<hr style="width: 20%; margin-left: auto; margin-right: 0;"/>	
	\$738	21

IMMANUEL CHURCH, LA GRANGE,

THE REV. WILLIAM FAGG, *Rector.*

Baptisms—Infants	2
Communicants:—Former number	31
Removed.....	6
Died.....	1
Present number.....	24
Sunday School Teachers.....	6
“ “ Scholars	26
Collections for support of Episcopate.....	\$25
Contingent Fund	5
Monthly Collections at the Holy Communion.....	50

This Congregation has been almost exhausted by constant removals. Family after family has left us, until very few of the old members of the Church now remain. This loss of numbers, has not only diminished our strength, but has exerted a depressing influence on those that remain.

I officiate in this Church, on the first and fourth Sundays in each month. The rest of my time is devoted to the Church in the Diocese of Mississippi.

CALVARY CHURCH, MEMPHIS,

REV. D. C. PAGE, D.D. *Rector.*

Baptisms—Infants, white	40
Colored	1
Adults	4
Confirmations	17
Marriages—White	5
Colored	2
Burials.....	29
Communicants	167
Died	5
Removed	6
Collections at the Offertory since the last Con- vention	\$925 00
Contributions to Episcopate	350 00
Colonization Society	45 00
To Texan Missions on the Rio Grande.....	50 00
To Domestic Missions.....	65 00
Foreign Missions.....	25 00
Incidental Expenses of Convention.....	15 00

The balance for incidental and charitable uses.

The Rector has the pleasure of reporting that, the Congregation has increased so much during the year past, as to render it impossible for the wardens to meet the demand for pews—and that measures are now in progress for the erection of another Church. May the efforts and the prayers of the Church's friends among us, be crowned with a success in some good degree commensurate with the importance of the field allotted to our culture.

ST. MARK'S CHURCH, WILLIAMSPORT.

THE REV. C. F. COLLINS, *Minister*.

Number of Families	10
Former number of Communicants.....	12
Added	3
Present number	15
Baptisms—Adults, By Bishop Otey.....	2
Infants	2—4
Marriages, White, By Bishop Otey.....	1
Colored	3—4
Confirmations	3
Funeral	1

ST. JOHN'S CHURCH, KNOXVILLE,

THE REV. THOS. W. HUMES, *Rector*.

Baptisms, Whites, Adult....	1	Infants.....	7—8
Colored, “	2	“	1—3—11
Confirmations	7		
Communicants—Former number.....	60		
Removed	14		
Added	13		
Present number.....	59		
Marriages.....	5		
Burials	6		
Sunday Scholars.	35 to 40		
Church Offerings, Books for Church and Sunday			
School.....	\$28	48	
Contingent Expenses of Church...	43	22	
Salary of Sexton.....	30	00	
The Poor.....	28	00	
Knox County Bible Society.....	5	00	
Knox County Colonization Society...	5	00	
American “ “ ..	10	00	
Diocesan Missions—Rev. B. Halsted....	25	00	
Rev. W. P. Gahagan.	25	00—50	00
Traveling Expenses of Bishop.....	15	00	
Fund for A. and I. Clergymen.....	6	95	
Episcopate Fund.....	12	05	
Bp. White, P. B. Society.....	7	04	
Church at Brownsville, Texas.....	12	00	
Foreign Missions.....	25	00	

Contributions by Sub.—Salary of Organist.	50 00
Episcopal Assessment	70 00
Convention Fund.....	5 00—125 00
	<hr/>
	\$402 74

I take pleasure in adding that a Missionary Society composed of ladies of the Congregation and organized about a year since, has contributed Fifty Dollars towards the support of a Missionary in this portion of the Diocese.

ST. PETER'S CHURCH, COLUMBIA,

REV. WILLIAM H. GOOD, *Rector.*

Baptisms—Infants, White.....	3
Colored.....	1—4
Burials	5
Marriages, Colored.....	2
Confirmations	4
Communicants—Former number.....	50
Died	1
Removed	14
Added.....	12
Present number	47
Contributions—Alms at Communion.....	\$56
Domestic Missions.....	65
Support of Episcopate.....	50
Contingent Fund	10—181

ST. LUKE'S CHURCH, JACKSON,

REV. J. W. McCULLOUGH, D. D. *Rector.*

Baptisms	5
Confirmations	1
Communicants	45
Marriages	2
Collections—Diocesan Missions.....	22 30
Christmas Fund.....	14 50
Support of Episcopate	60 00
Contingent Fund.....	10 00
Offerings for poor, &c.....	53 00

ZION CHURCH, BROWNSVILLE,

REV. J. W. ROGERS, *Rector.*

Communicants	20
Baptisms—Adults 1, Infants 5.....	6
Confirmations.....	3
Persons ready and desirous to be confirmed.....	2
Burial	1
Marriage	1

ST. JAMES' CHURCH, BOLIVAR,

REV. LOUIS JANSEN, *Rector.*

Baptisms, Adults 1, Infants 6.....	7
Funerals	3
Marriages.....	3
Communicants	15
Contributions—Rector's Salary	250
Bishop's Assessments	30
Collections in Congregation	25
Contingent Fund.....	10
Building Vestry Room	210

\$525

TRINITY CHURCH, TIPTON COUNTY,

THE REV. WM. M. STEEL, *Rector.*

Baptisms—Infants 11, Adults 1.....	12
Communicants—Former number.....	31
Added.....	9
Died.....	2
Present number.....	38
Offerings—Holy Communion	21 62
Weekly Offertory	18 30
Expended on Church Building, about.....	100 00
Support of Episcopate and Contingent Fund	20 00

\$159 52

It affords the Rector great pleasure to state that his Parish was never in a more flourishing condition, and that at no former time, has such interest been manifested in the prosperity of the Church, nor the attendance upon its public services been larger.

Measures were adopted, at a late meeting of the Vestry, to have the Church completed and a melodeon purchased. It is hoped the Church will be ready for consecration the coming fall.

MISSION AT SOMMERVILLE,

THE REV. WM. M. STEEL, *Missionary.*

Baptism, Infant	1
Confirmations.....	3
Communicants, former number	12
Removed	2
Added	6—Present number. 16
Offerings— At the Communion.....	11 80
Weekly Offertory.....	17 70
Support of the Episcopate....	10 00—\$39 50

The prospects of the Church at this Station, appear to be assuming a more decidedly prosperous condition than at any former period, although the Missionary, in consequence of having charge of a Female Academy twenty miles distant, has been unable to give that time and attention to the parish, that its wants demanded, or that his inclination would have led him to bestow. The most serious inconvenience the Church here has experienced is the want of a Church edifice.

With heartfelt gratitude, the hope is expressed, that, through the pious zeal of two young ladies, this inconvenience will shortly be remedied; \$1300 00 having been already subscribed for that purpose.

ST. JAMES' PARISH, GREENVILLE,

THE REV. W. P. GAHAGAN, *Rector.*

Baptisms, Adults.....	2
Infants	5—7
Confirmations.....	10
Burials	6
Communicants—Died	1
Removed	3
Added.....	10
Present number.....	40
Contributions— Collected at Communion.....	\$15 00
Semi-annual assessment for Bishop's	
Salary	12 50
For other purposes	30 00
	<hr/>
	\$57 50

The prospects of the Parish are encouraging. We are at this time making an effort to pay off the balance of our Church debt, and hope soon to be relieved from all embarrassment of this kind.

CHURCH OF THE HOLY TRINITY, NASHVILLE,
THE REV. CHAS. TOMES, *Acting Rector.*

Baptisms, Infants.....	10
Adults.....	4—14
Communicants—Removed	1
Present number.....	20
Marriages.....	3
Sunday School Teachers.....	4
Children	20
Contributed at the Weekly Offertory.....	\$73 72
App'd as follows:—Current expenses.....	8 72
Sunday School Books.....	5 00
Seats for Church.....	60 00
	<hr/>
	\$73 72

The Church building (with the exception of the tower) is nearly completed.

THE REV. J. L. GAY, *Missionary at Tellico Mouth and Loudon.*

Respectfully reports:—That so much of his time has been taken up with the oversight and superintendence of building St. Andrew's Church, at Tellico Mouth, and with the collection of means and materials for building Grace Church, at Loudon, that his proper spiritual ministrations have necessarily been much interfered with.

St. Andrew's is so far advanced that it was opened for worship on the first Sunday in this month, (May.)

At Loudon the foundations of a Church and a Parsonage are laid, with the promise that they shall be ready for occupancy during the Summer. For this point \$2000 have already been collected and more is promised.

REV. J. A. WHEELLOCK,

Respectfully reports:—That since his last annual Report he has baptized one Adult, two Infants; married one couple; preached once every Sunday, either at Ravenscroft or Covington, when not prevented by sickness, and administered the Holy Communion five times.

REV. W. C. STOUT'S REPORT.

I have to report that I have been residing in the city of Memphis since the 1st of October last, and have lately been transferred to this Diocese. Having no parochial charge, my ministerial labors have been confined to assistance given the Rev. Dr. Page in the services at Calvary Church; and more particularly to the Bishop in the various duties of the newly organized Parish of Grace Church.

I have also held service and preached several times in the Diocese of Mississippi.

I regret that I have not done more, and I hope opportunity may occur for the more active exercise of my ministry.

REV. J. SANDELS,

Respectfully reports:—That he continued in charge of Trinity School, Clarksville, till Christmas, preaching regularly once in two weeks, at a Missionary Station in Montgomery county, and occasionally in Nashville and Franklin. At Franklin he baptized two Infants, one white and one colored.

In January he took charge of the Congregation at Chattanooga, since which services have been held in an upper room. The Congregations are as large as could be expected and increasing. There are about ten families who attend the services. The number of Communicants is seven.

At a meeting of persons favorable to the Episcopal Church, held at the house of Col. J. A. Whitesides, on the evening of the 9th inst., a parish was duly organized under the name of St. Paul's Church, Chattanooga, and a vestry elected.

REV. DAVID PISE,

Respectfully reports:—That he resigned the Rectorship of Trinity Church, Clarksville, on the 1st of January 1853, and became Principal of Millwood Female Institute, near Sycamore Mills, Davidson county; that early in March he received the appointment of Missionary to that place, from the Bishop of the Diocese; that since that time he has baptized one infant (colored) "in extremis," performed the Burial Service once, and celebrated Divine Service and preached twice at Sycamore Mills; that, besides these services, he has, since the 1st of January, performed Divine Service and preached twice and administered the Holy Communion once in Trinity Church, Clarksville; preached in St. John's Church, Ashwood once, and assisted the Rector of Christ Church, Nashville, on various occasions, either in Divine Service or by preaching.

LIST OF OFFICERS, &c.

THE RIGHT REV. JAMES HERVEY OTEY, D. D., BISHOP,
Residence Memphis.

STANDING COMMITTEE.

THE REV. CHARLES TOMES, *President and Secretary, Nashville.*
" " D. C. Page, D. D., F. B. Fogg,
" " David Pise, J. Shelby, M. D.

DELEGATES TO THE GENERAL CONVENTION.

Rev. D. C. Page, D. D. Samuel Oldham,
" J. W. McCullough, D. D. F. B. Fogg,
" Charles Tomes. W. H. Stephens,
" David Pise. G. T. Taylor.

TRUSTEES OF THE EPISCOPATE FUND.

F. B. Fogg, Matthew Watson.

MISSIONARY AND EDUCATION COMMITTEE.

Rev. D. C. Page, D. D. A. O. Harris,
" William C. Stout, John F. Jett.

TRUSTEES OF THE PENSION FUND.

Rev. D. C. Page, D. D. F. B. Fogg,
" J. W. McCullough, D. D. J. Shelby.

TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

Rev. D. C. Page, D. D. F. B. Fogg,
" Charles Tomes.

TREASURER OF CONVENTION.

A. O. Harris, *Memphis.*

SECRETARY OF CONVENTION.

Rev. David Pise, *Sycamore Mills, Davidson County.*

THE NEXT ANNUAL CONVENTION
OF THE
DIOCESE OF TENNESSEE,

WILL BE HELD IN

ST. JOHN'S CHURCH, KNOXVILLE,

On the second Wednesday in July, 1854.
